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PREFACE.

One of the most obvious conclusions of the intelligent reader who glances over *any* manual of this sort, will be that it is *incomplete*—that it certainly does not exhaust the subject.

This little book claims no exemption from the inevitable imperfections of all attempts of this class. Perhaps one of its merits may be its comparative brevity; and its sins of *omission*—numerous as they may be—will probably be more excusable, in the judgment of most readers, than would be the error of burdening such a manual with an inordinate collection of titles, indiscriminately copied from the enormous mass of publications which crowd the market.

We have aimed at a middle course between a meagre catalogue of a bookseller's collection, and the elaborate comprehensiveness of a general bibliography. Under some four hundred different themes or topics, we have quoted briefly the titles of such books on each subject as are best known, and most surely acceptable either in American or English editions. We have included in these selections only those works which are likely to be consulted by the general reader; and we have omitted (excepting a few leading specimens): I. Law Books. II. Theological and Religious Treatises. III. Sunday-School Books. IV. Technical works in Science and Art. V. School Text-Books. VI. Many anonymous and doubtful Novels.

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Doubtless there are also accidental omissions of good books under the several departments which we *have* undertaken to fill: but this is inevitable in the present crude state of all sources of information as to recent publications. We have expended many months of patient labor in collating catalogues, both English and American, and we trust that a large proportion, at least, of all the best accessible books, relating to each subject indicated, will be found chronicled in our lists, under their respective heads.

EDITIONS—REPRINTS, ETC. In all cases where English books have been reprinted in the United States, the American editions have been quoted, rather than the original. In some instances, however, the English editions being also supplied in this market, and usually being superior to the Reprint, they are also mentioned.

PRICES QUOTED are, usually, the nominal retail prices of the publisher, for copies bound in cloth. These are frequently changed and modified; and, in most cases, libraries can be furnished at a considerable reduction from the published price, especially when many books are purchased. Many English publications have been largely reduced in price since their first publication; and the reduced price has been quoted in this volume, rather than the original price.* Such European books as can be readily purchased in the American market are priced in American currency; others, imported only occasionally, are priced in sterling. The ordinary cost in cur-

* After most of these pages were stereotyped, the prices of Bohn's Libraries, for instance, have been reduced to $2.00 and $1.40 per volume.

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rency, at present (January, 1872), when duty and expenses are added, is about 40 cents per shilling sterling, or $8 per pound sterling; but this rate is variable. The present tariff, practically, adds about 40 per cent. to the cost of all European books except those more than twenty years old, which are now admitted free of duty. The exemption from duty can be claimed on all books when they are specially imported for incorporated institutions; but ALL purchasers are now exempted from paying duty on books printed prior to 1851.

In several instances we have mentioned works in their proper places that are now out of print, or that have not been found in booksellers' lists, and these are, therefore, not priced. Most of them may be found in some shape, or may be consulted in the older libraries. The ADDENDA, beginning on page 194, include titles of the latest publications, and also several which were omitted in their proper places. At the end of this list is a select catalogue of BOOKS for YOUNG PERSONS, followed by a list of the leading literary PERIODICALS.

The task of indicating in any adequate manner "the best" books on any one topic is obviously a delicate and difficult one. Any such comparisons are "odious," as well as arbitrary. In some departments we do not attempt it at all. But in others we have endeavored to give some aid in making selections, by marking those books which are presumed to be best, on the whole, for those who are making partial selections, according to their needs and their means. Thus:

a. means simply that the book indicated is probably

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the safest, on the whole, for those who want the best of the smaller works on the subject, at *moderate cost.*

b. means the best of the more important, elaborate, and more costly books on the same themes.

c. (used in a few instances) indicates a further choice for those who may require more than one book on the same subject. In many instances works of high character have not been marked at all; the choice will be made by the reader.

Works of Fiction are marked by a double sign, indicating, to some extent, the relative estimation of the best (recent) critics, as to each work, and as to the general position of each author.

In the plan and arrangement of this work, and the selection and classification of titles, we are largely in debted to the valuable aid of Mr. Frederick B. Perkins, whose suggestions in regard to "The Owning of Books," "Book Clubs," and "Courses of Reading," are given at the end of the Bibliographical list.

If, as will surely be the case, the judgment of others should differ from ours, and our suggestions of relative values should be in some instances reversed, we may still presume that our classification will prove to be convenient and useful. The excellent works of Bishop Potter, Pycroft, Prof. Porter, and others, will still be consulted for general counsel on the methods of selecting books, and of reading them to the best advantage; but we believe the present classified list of modern publications is more comprehensive, for its purpose, than any other now in print.

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The difficulty, in some cases, of assigning a book to its proper heading, is partly obviated by a repetition of the title in the places where it may be sought, or by cross references.

This tabular record of books now in the market is supplemented by a brief selection from the wise words of good men, on the general subject of books, libraries, and systematic reading—which are better worthy of consideration than any suggestions of our own could be.

The PRICES quoted are, in nearly every instance, those for the books in cloth binding. The additional *net* cost of binding in "half calf extra" (the library style usually preferred) is for duodecimos from 75 cents to $2 per volume; for octavos from $1.50 to $3.50 per volume.

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ABBREVIATIONS.

Alb.—Albany.
Bohn.—Bohn's Libraries (published in London).
Bost.—Boston.
Camb.—Cambridge.
Chic.—Chicago.
Cin., or Cincin.—Cincinnati.
Ed.—Edited.
Edinb.—Edinburgh.
Glasg.—Glasgow.
Ill., or Illus.—Illustrated.
L., or Lond.—London.
L. & N.—London and New York.
L. & B.—London and Boston.
L. & P.—London and Philadelphia.

[The three preceding lines indicate books usually printed in London, and imported in quantities and issued by publishers in New York, Boston, or Philadelphia, usually with their im print.]

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PREPARED BY FRED. B. PERKINS.

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READINGS ON READING.

I. The Duty of Owning Books.

BY HENRY WARD BEECHER.

We form judgments of men from little things about their houses, of which the owner, perhaps, never thinks. In earlier years, when travelling in the West, where taverns were scarce, and in some places unknown, and every settler's house was a house of entertainment, it was a matter of some importance and some experience to select wisely where you would put up. And we always looked for flowers. If there were no trees for shade, no patch of flowers in the yard, we were suspicious of the place. But, no matter how rude the cabin or rough the surroundings, if we saw that the window held a little trough for flowers, and that some vines twined about strings let down from the eaves, we were confident that there was some taste and carefulness in the log cabin. In a new country, where people have to tug for a living, no one will take the trouble to rear flowers unless the love of them is pretty strong; and this taste, blossoming out of plain and uncultivated people, is itself like a clump of harebells growing out of the seams of a rock. We were seldom misled. A patch of flowers came to signify kind people, clean beds, and good bread.

But in other states of society other signs are more significant. Flowers about a rich man's house may signify only that he has

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a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy *books*, unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. THE PLAINEST ROW OF BOOKS THAT CLOTH OR PAPER EVER COVERED IS MORE SIGNIFICANT OF REFINEMENT THAN THE MOST ELABORATELY CARVED *étagère* OR SIDEBOARD.

Give us a house furnished with books rather than furniture! Both, if you can, but books at any rate! To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Is it not pitiable to see a man growing rich, augmenting the comforts of home, and lavishing money on ostentatious upholstery, upon the table, upon everything but what the soul needs? We know of many and many a rich man's house where it would not be safe to ask for the commonest English classics. A few garish annuals on the table, a few pictorial monstrosities, together with the stock religious books of his "persuasion," and that is all! No poets, no essayists, no historians, no travels or biographies, no select fictions, or curious legendary lore. But the wall-paper cost three dollars a roll, and the carpets four dollars a yard!

Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. He cheats them! Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passions and vices.

Let us pity these poor rich men who live barrenly in great, bookless houses! Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are

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struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A little library growing larger every year, is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—"*Eyes and Ears.*" 12mo. Boston, 1862.

II. Value and Pleasure of Books and Reading.

Books are the food of youth, the delight of old age; the ornament of prosperity; the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night, in travelling, in the country.—*Cicero.*

Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation. It is chiefly through books that we enjoy intercourse with superior minds; "and these invaluable communications are within the reach of all."—*Madame de Genlis.*

"—— the great minds of former ages. The debt which he owes to them is incalculable. They have guided him to truth. They have filled his mind with noble and graceful images. They have stood by him in all vicissitudes; comforters in sorrow, nurses in sickness, companions in solitude. Their friendships are exposed to no danger from the occurrences by which other attachments are weakened or dissolved; time glides on; fortune is inconstant; tempers are soured; bonds which seemed indissoluble are daily sundered by interest, by emulation, or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies or resentments. There are the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference

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of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet."—*Lord Macaulay: Review of Montagu's Bacon.*

Books? The only bodies are they, for noble spirits, that have no ailments or annoyances. Books talk to you, not through the ear, but another way. They shout their silent meaning at the soul through the eye. They never importune, and are never reluctant. They are always full without eating. They are still, but never sleep. They grow old without infirmity. They are neither sick nor weary; they outwatch the watcher, and greet the morning, and wait for the stars at evening. For every other guest we make a couch and spread a table. But strange are the manners of books and pictures, that bring rest to our perturbations, and are guests that perform all the offices of hospitality for the host.—*H. W. Beecher, "Eyes and Ears,"* page 397.

[Note the coincidence of expression, as well as thought, in the above four extracts.]

It is nearly an axiom, that people will not be better than the books they read.—*Dr. A. Potter.*

It is as important that we should have good books as that we should keep good company, as the one will make the other.—*"An Old Bookseller."*

We cannot linger in the beautiful creations of inventive genius, or pursue the splendid discoveries of modern science, without a new sense of the capacities and dignity of human nature, which naturally leads to a sterner self-respect, to manlier resolves, and higher aspirations. We cannot read the ways of God to man as revealed in the history of nations, of sublime virtues as exemplified in the lives of great and good men, without falling into that mood of thoughtful admiration, which, though it be but a transient glow, is a purifying and elevating influence while it lasts. The study of history is especially valuable as an antidote to self-exaggeration. It teaches lessons of humility, patience, and submission. When we read of realms smitten with the scourge of famine or pestilence, or strewn with the bloody ashes of war; of grass growing in the streets of great cities; of ships rotting at the wharves; of fathers burying their sons; of strong men begging their bread; of fields untilled, and silent workshops, and despairing countenances,—we hear a voice of rebuke to our own

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clamorous sorrows and peevish complaints. We learn that pain and suffering and disappointment are a part of God's providence, and that no contract was ever yet made with man by which virtue should secure to him temporal happiness.

In books, be it remembered, we have the best products of the best minds. We should any of us esteem it a great privilege to pass an evening with Shakespeare or Bacon, were such a thing possible. But, were we admitted to the presence of one of these illustrious men, we might find him touched with infirmity, or oppressed with weariness, or darkened with the shadow of a recent trouble, or absorbed by intrusive and tyrannous thoughts. To us the oracle might be dumb, and the light eclipsed. But, when we take down one of their volumes, we run no such risk. Here we have their best thoughts embalmed in their best words; immortal flowers of poetry, wet with Castalian dews, and the golden fruit of wisdom that had long ripened on the bough before it was gathered. Here we find the growth of the choicest seasons of the mind, when mortal cares were forgotten, and mortal weaknesses were subdued; and the soul, stripped of its vanities and its passions, lay bare to the finest effluences of truth and beauty. We may be sure that Shakespeare never out-talked his Hamlet, nor Bacon his Essays. Great writers are indeed best known through their books. How little, for instance, do we know of the life of Shakespeare; but how much do we know of him! . . . .

For the knowledge that comes from books, I would claim no more than it is fairly entitled to. I am well aware that there is no inevitable connection between intellectual cultivation, on the one hand, and individual virtue or social well-being, on the other. "The tree of knowledge is not the tree of life." I admit that genius and learning are sometimes found in combination with gross vices, and not unfrequently with contemptible weaknesses; and that a community at once cultivated and corrupt is no impossible monster. But it is no overstatement to say, that, other things being equal, the man who has the greatest amount of intellectual resources is in the least danger from inferior temptations,—if for no other reason, because he has fewer idle moments. The ruin of most men dates from some vacant hour. Occupation is the armor of the soul; and the train of Idleness is borne up by all the vices. I remember a satirical poem, in which the Devil is represented as fishing for men, and adapting his baits to the taste and temperament of his prey; but the idler, he said, pleased him most, because he bit the naked hook. To a young man away

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from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bedtime; for the moon and stars see more of evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all compact of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and stands, "homeless amid a thousand homes," the approach of evening brings with it an aching sense of loneliness and desolation, which comes down upon the spirit like darkness upon the earth. In this mood his best impulses become a snare to him; and he is led astray because he is social, affectionate, sympathetic, and warm-hearted. If there be a young man thus circumstanced within the sound of my voice, let me say to him, that books are the friends of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you into the best possible company, and enable you to converse with men who will instruct you by their wisdom, and charm you by their wit; who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times.—*George S. Hillard.*

If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. . . . Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a cotemporary of all ages.—*Sir J. Herschel.*

Employ your time in improving yourself by other men's documents; so shall you come easily by what others have labored hard for. Prefer knowledge to wealth; for the one is transitory the other perpetual.—*Socrates.*

He that will inquire out the best books in every science, and inform himself of the most material authors of the several acts

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of philosophy and religion, will not find it an infinite work to acquaint himself with the sentiments of mankind concerning the most weighty and comprehensive subjects.—*Locke.*

Reading maketh a full man.—*Bacon.*

Read, and you will know.—*Mrs. Jones.*

TREASURES OF LIBRARIES.

My days among the dead are passed;
  Around me I behold,
Where'er these casual eyes are cast,
  The mighty minds of old:
My never-failing friends are they,
With whom I converse day by day

With them I take delight in weal,
  And seek relief in woe;
And while I understand and feel
  How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

My thoughts are with the dead; with them
  I live in long-past years;
Their virtues love, their faults condemn,
  Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind.

My hopes are with the dead; anon
  My place with them will be,
And I with them shall travel on
  Through all futurity;
Yet leaving here a name, I trust,
That will not perish in the dust.—*Southey.*

I no sooner come into the library, but I bolt the door to me, excluding Lust, Ambition, Avarice, and all such vices, whose nurse is Idleness, the mother of Ignorance and Melancholy. In the very lap of eternity, among so many divine souls, I take my seat with so lofty a spirit, and sweet content, that I pity all that know not this happiness.—*Heinsius.*

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A book is good company. It is full of conversation without loquacity. It comes to your longing with full instruction, but pursues you never. It is not offended at your absent-mindedness, nor jealous if you turn to other pleasures, of leaf, or dress, or mineral, or even of books. It silently serves the soul without recompense, not even for the hire of love. And yet more noble, it seems to pass from itself, and to enter the memory and to hover in a silvery transformation there, until the outward book is but a body and its soul and spirit are flown to you, and possess your memory like a spirit. And while some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life, a recreation for fatigue, an instruction for our sober hours, and a solace for our sickness or sorrow. Except the great out-doors, nothing that has no life of its own gives so much life to you.—*H. W. Beecher,* "*Eyes and Ears,*" p. 292, 3.

No such treasure as a library.—*Whitlock.*

——— Books are yours,
Within whose silent chambers treasure lies
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which, for a day of need,
The Sultan hides deep in ancestral tombs.
These hoards of truth you can unlock at will.
—*Wordsworth.*

Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
—*Wordsworth: Personal Talk,* 56. 1.

Books make up no small part of human happiness.—*Frederic the Great, in youth.*

My latest passion will be for literature.—*Frederic the Great, in old age.*

For books are not absolutely dead things, but do contain a progeny of life in them as active as that soul whose progeny

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they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them.—*Milton: Areopagitica.*

As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye.—*Same.*

Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
Books are not seldom talismans and spells.
—*Cowper: Task, bk.* vi. *line* 96.

Of the things which man can do or make here below, by far the most momentous, wonderful, and worthy, are the things we call books.—*Carlyle.*

Every great book is an action, and every great action is a book.—*Luther.*

Nothing can supply the place of books.—*Channing.*

A book's a book although there's nothing in't.—*Lord Byron.*

Nothing is more delightful than to lie under a tree, in the summer, with a book, except to lie under a tree, in the summer, without a book.—*C. J. Fox.*

III. How to Read Books.

The substance of Bishop Potter's "Cautions and Counsels," from his "Handbook for Readers and Students," New York, 1843.

1. Always have some useful and pleasant book ready to take up in "odd ends" of time.

2. Be not alarmed because so many books are recommended.

3. Do not attempt to read much or fast.

4. Do not be so enslaved by any system or course of study, as to think it may not be altered.

5. Beware, on the other hand, of frequent changes in your plan of study.

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6. Read always the best and most recent book on the subject which you wish to investigate.

7. Study subjects rather than books.

8. Seek opportunities to write and converse on subjects about which you read.

9. Refer what you read to the general head under which it belongs; if a fact, to the principle involved; if a principle, to the facts which follow.

10. Try to use your knowledge in practice.

11. Keep your knowledge at command, by reviewing it as much as you can.

12. Dare to be ignorant of many things.

There is no business, no avocation whatever, which will not permit a man, who has an inclination, to give a little time, every day, to the studies of his youth.—*Wyttenbach.*

Nothing, in truth, has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection. The activity and force of mind are gradually impaired in consequence of disuse; and, not unfrequently, all our principles and opinions come to be lost in the infinite multiplicity and discordancy of our acquired ideas.—*Dugald Stewart.*

Books have brought some men to knowledge, and some to madness. As fullness sometimes hurteth the stomach more than hunger, so fareth it with wits, and, as of meats, so, likewise, of books, the use ought to be limited according to the quality of him that useth them.—*Petrarch: Twyne's tr.*, 1579, *f.* 62.

Books cannot always please, however good;
Minds are not ever craving for their food.
Crabbe: The Borough, Letter xxiv.: *Schools.*

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—*Lord Bacon.*

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Histories make men wise; poets, witty; the mathematics, subtile; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend.—*Same.*

Read, not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider. —*Same.*

How should we read? First, thoughtfully and critically; secondly, in company with a friend, or your family; thirdly, repeatedly; fourthly, with pen in hand.—*Dr. A. Potter.*

Study subjects rather than books: therefore, compare different authors on the same subjects; the statements of authors, with information collected from other sources; and the conclusions drawn by a writer, with the rules of sound logic.—*Same.*

All who would study with advantage, in any art whatsoever, ought to betake themselves to the reading of some sure and certain books oftentimes over; for to read many books produceth confusion, rather than learning, like as those who dwell everywhere are not anywhere at home.—*Luther: Table-Talk.*

Those who have read of everything are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment.—*Locke.*

The thoughts of our deliberation are most accurate; these we vent into our papers. What a happiness it is, that without all offence of necromancy, I may here call up any of the ancient worthies of learning, whether human or divine, and confer with them of all my doubts! that I can at pleasure summon whole synods of reverend Fathers and acute doctors from all the coasts of the earth, to give their well-studied judgments in all points of question which I propose! Neither can I cast my eye casually upon any of these silent masters but I must learn somewhat. No law binds us to read all; but the more we can take in and digest, the better-liking must the mind needs be.—*Bishop Hall.*

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—who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains,
Deep versed in books, but shallow in himself.
—*Milton: Paradise Regained.*

To call him well read who reads many authors is improper.—*Shaftesbury.*

As concerns the quantity of what is to be read there is a single rule,—Read much, but not many works (multum non multa).—*Sir W. Hamilton.*

Multum legendum esse non multa.—*Quintilian.*

In reading authors, when you find
Bright passages that strike your mind,
And which, perhaps, you may have reason
To think on at another season,
Be not contented with the sight,
But take them down in black and white.
Such a respect is wisely shown
As makes another's sense one's own.

IV. How to Choose Books.

Under our present enormous accumulation of books, I do affirm that a most miserable distraction of choice must be very generally incident to the times; that the symptoms of it are in fact very prevalent, and that one of the chief symptoms is an enormous "gluttonism" for books.—*De Quincey.*

A wise man can sooner gather gold out of the drossiest volume than a fool wisdom out of Scripture.—*Milton.*

Non refert quam multos libros sed quam honor HABEAS.—*Seneca.*

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For out of the old fieldes, as men saithe,
Cometh al this new corne fro yere to yere,
And cut of old bookes, in good faithe,
Cometh al this new science that men lere.
—*Chaucer: Assembly of Foules*, l. 22.

Old wood to burn! Old wine to drink!
Old friends to trust! Old books to read!
—*Alonzo of Aragon.*

Books that you may carry to the fire and hold readily in your hand are the most useful, after all.—*Johnson.*

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.—*Plutarch, as quoted by Felltham.*

A love of books can be acquired only by those who find pleasure in using them; and hence, whoever would cultivate in himself or others this most desirable taste, should select, especially at first, such works as can be read with sustained and quickened attention. —*Dr. Potter.*

Blessings be with them, and eternal praise,
Who gave us nobler loves, and nobler cares,
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays!
(See further of it.) —*Wordsworth: Personal Talk*, st. 4.

The novel, in its best form, I regard as one of the most powerful engines of civilization ever invented.—*Sir J. Herschel.*

Novels are sweets. All people with healthy literary appetites love them—almost all women; a vast number of clever, hard-headed men. Judges, bishops, chancellors, mathematicians, are notorious novel-readers, as well as young boys and sweet girls, and their kind, tender mothers. — *Thackeray: Roundabout Papers.*

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Book-Buying.

In starting a library, select from the accompanying list fifty, or a hundred, or more, volumes, and take your list to some responsible bookseller, and he will fill it for you at a fair discount from the retail prices; he can, of course, and will, furnish the whole list cheaper than he could by a single volume at a time. Then, by all means, keep an open account with him, and in the course of your reading, when you come across some volume you want, or some fact that should be hunted up, make a note of it, and procure the volume. A book read at the time your interest is excited will possess not only double its interest, but the facts it contains will be much more firmly impressed upon the mind. An account at your bookseller's is one that you should take pride in maintaining, in making it as large as your means will allow, and in paying promptly and willingly when due.

Never buy books published in numbers; it is the most expensive form, because the same book can generally be had bound, when finished, for the same price as published at in numbers; because, also, numbers will get lost and have to be replaced, at the additional cost; or they will get torn or soiled; and often, when sent to the binder's, they are returned bound in an unsatisfactory manner.—"*An Old Bookseller.*" Phila.: Porter & Coates.

[The "Old Bookseller" also puts in a warning against buying books at Auction, and of "Canvassing Agents;" but as the evils and dangers of these are not wholly unmixed with advantage in some cases, we do not quote his advice on these points.—Ed.]

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READING
AND
COURSES OF READING.

BY FRED. B. PERKINS.

Twenty thousand editions of books had issued from the press before the year 1500. In one public library (the Bibliothèque Impériale of Paris) there were, in 1858, it was claimed, only 142,000 volumes short of two million printed books, besides 86,000 MSS. A single separate collection of pamphlets in the British Museum about the English Rebellion only, contains 40,000 publications. Probably not less than 25,000 new books appear every year now. This does not include periodicals or newspapers.

Now, an able and experienced old reader of the hard-going sort, Lenglet du Fresnoy, made a calculation that convinced him that nobody could read more than 900 folio volumes in a life-time. Roughly, this would allow 2,700 quartos, 8,100 octavos, and about 16,000 duodecimos—so that your life is gone in reading eight months' books—two-thirds the present annual reinforcement to literature of books alone. To keep up, alone, would require the reading of about sixty-eight volumes a day, without allowing for reading up such arrears as the classics, etc.

It is obvious enough, therefore, that any one who desires to read, or to buy books to the best advantage, will need to select with all the care and judgment he can muster, both within himself, or from friends, or paid experts.

Is reading your most useful mental employment, after all? There are speakers to hear; conversation and de-

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bate to maintain; thinking of your own to elaborate. Are not there more real and profitable mental activities; and is not reading rather to be made a last resort, when these are not practicable?

Plausible arguments may be found in favor of those suggestions, but weighty ones against them. Careful and thorough thinking to the utmost of our ability should underlie and accompany the hearing of a speaker, conversation, debate and reading. Thinking—that is, the pursuit and attainment of truth on whatever subjects are before us—is indeed the object of them all. They are all useless without it, and entirely subordinate to it (except, of course, the care of mere amusement).

Now, Reading is the best means of nourishing Thought. Oratory, on the other hand, is the worst, since it depends on moving the feelings, which disturbs the reason. And even if the hearer can keep his feelings untouched, yet he may not object nor question. He is to sit unresisting, and drink in whatever is put down his throat. This is well enough for young robins and babies, but it is a ludicrous way of dieting for a grown man—for an enlightened mind. Debating and conversation are better discipline than oratory, since they allow a comparison of views. Conversation especially, and most of all that form of it so highly prized by open minds, where one can resort to some wise friend and ask questions, and discuss them, is extremely useful. It is greatly superior to debate in this, that it is not so liable to excitements of the external sort, such as anger, desire to win, or desire to show off.

But if only one of these kinds of mental exercise might be had, it should be books, books, books, a thousand times to one. Compared with books, public speaking is a war-dance, conversation a beating bushes for wild fruit; well enough for savages and strays, but hav-

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ing small place or power in the discipline of a cultured mind. And accordingly we find that they have been valued most when there were few books or no books, and that as books have multiplied and reading has become general, they have fallen from the rank of great civic and philosophic engineers, to mere accomplishments and public shows. To-day, it is Reading that furnishes both news and knowledge to the people at large, and that determines their opinions and their action. Conversation is a meagre appendix to the use of books, periodicals, and newspapers, and seldom much besides a retailing of what they have furnished. Oratory exists only in the sermon, which is substantially assented to beforehand; the political speech, which is more for amusement than for instruction; and the lecture, which is for nothing but amusement.*

What shall I read? Shall I pursue a general course? Or shall I work at some department of knowledge exclusively? What book shall I begin with? What books shall I go on with?

Answer: Do you want to read as work or as relaxation? for accomplishment, or for knowledge? What do you know already? What have you read already?

The answer is only another question, for the questions supposed—they are the usual ones—could not be answered otherwise. They are like the well-known queries: How long is a string? How much does a horse cost? There are a great many people for whom the profundities of Tupper and Tompkins are the solidest reading that can be endured, and Southworth is splendid! There are others who want Plato in the Greek and Kant in the German; who, like Queen Caroline, take Butler's Analogy for their light reading. I beg pardon; that is not abreast

* Mr. Perkins' position in this may be questioned.—Ed.

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with the Spirit of the Age. I ought to say, who read the Vedic hymns in the original Sanscrit for amusement, and decipher inscriptions in the arrow-headed character when they have five minutes' leisure, and as they ride in the street-cars.

Among the gayly variegated mosaic stuff that constitutes a certain well-known pavement, I suppose there are as many Courses of Reading as good resolutions of any other kind Perhaps as good a rule as any to begin reading with is:

Don't pursue a course of reading. Or, rather, don't try to; there's very little danger that you *will.*

And yet it is very agreeable to sit down and plan out a full and rounded series of noble books, which shall train the mind into strength and swiftness and beauty. There is something extremely attractive, for instance, in the conception of a series of masterpieces, or monumental Course of Reading, which shall acquaint the student with the great thoughts of the great men in historic order, and thus set before him a history of mankind in its noblest representations. Thus, for instance:

[Filled out with a few titles in parentheses, as being either out of chronological order, or as connectives, etc. Translations are always meant, of non-English books. Epithets and estimates are taken for granted.]

First seize a few pictures of the pre-historic civilizations, executed in the modern manner; by reading Rawlinson's Five Great Monarchies and Wilkinson's Ancient Egyptians. This background laid in, read Bryant's Homer, and, along with it, dictionary-wise, Gladstone's Juventus Mundi. Follow with Greek historians: Herodotus (Rawlinson's), Thucydides, Xenophon's Anabasis. Now add the leading Greek philosophies of mind and action; the Ethics and Politics of Aristotle, Plato's Dialogues (Jowett's), and Xenophon's Memorabilia (Supple-

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ment with Grote's Plato, and his Companions of Socrates). Add the greatest Greek dramatists and an orator: Æschylus, Sophocles, Euripides; Aristophanes, most wonderful of all; and Demosthenes. Then read Plutarch's Lives. Lastly, round up and vivify your knowledge of the Greek nation and spirit by reading Grote's magnificent History of Greece.

Next comes Rome. Read of the historians, Livy, Sallust, Cæsar, Tacitus; of poets, Virgil (Conington's), Horace (Francis' is as good as any); for oratory, philosophy, and belles-lettres, Cicero's writings. (Supplement Greek and Roman antiquity together with Becker's Charicles, and his Gallus; then revise and solidify your Rome by reading Mommsen, as Grote for Greece. But you will find it, though good, far inferior to Grote.)

Now comes the transition from heathen to Christian history. Read Gibbon's Decline and Fall. To keep your balance against the often denounced innuendoes of Mr. Gibbon, don't quiddle with the goody little notes to Gibbon, by Milman and others, but having let Gibbon poison you as much as he can—he won't hurt you if you have much intellect of your own—turn away and master at once the right side of the main question of Christ in History, by a thorough study and mental appropriation of Horne's Introduction to the study of the Sacred Scriptures. I mean not the obsolete old edition, still obstinately and improperly kept in the American market to the exclusion of the proper one, but the last edition, with Horne's own latest revisions, and with the addition, by first-class evangelical English scholars, of all the recent learning on the subject. No man of sound mind, having mastered Horne, will ever be materially troubled by such little snips and sneers as Gibbon's, or by any other attempt to destroy the historical argument for the substantial truth of the Bible.

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To further familiarize yourself with this great turning-point in the history of mankind, read Augustine's Confessions, and his City of God, as specimens of the best effects of the new religion upon a fervid, and powerful, and noble nature. (Add for completeness Milman's First Three Centuries of the Christian Church, Merivale's Conversion of the Roman Empire, and his Conversion of the Northern Nations.)

Now, grasp at once the beginnings of modern history, by reading carefully Hallam's Middle Ages and Guizot's History of Civilization. Turn back a moment and surrender yourself to one of the latest phases of heathen romance, in reading the Nibelungen Lied. (If you like to add a prose romance of the same key, but having also the transition to Christianity in it, read Fouqué's Thiodolf the Icelander.) Now, for two narrower pictures, yet full of bright, sharp drawing and character, read Thierry's Merovingians, and his Norman Conquest. Add Froissart; for the chivalric romances, read Morte d'Arthur and Amadis de Gaul; and for the times of the Crusades, take (history quite as much as romance) Ivanhoe, The Talisman, and Quentin Durward.

Next comes the Great Awakening of the 15th Century. Yet Dante belongs earlier. Read, then, Dante (Longfellow's); after him Ariosto (Rose's), and Tasso (Wiffen's). (Now take d'Aubigné's spirited and graphic History of the Reformation, and follow it with Schiller's Thirty Years' War, and you have the transition from Catholic Europe to the Catholic-Protestant Europe of to-day. For glimpses into ways of thought and speech, read Luther's Table-Talk; and to fill out the whole with its immense and indispensable Fine Art portion, read Eastlake's and Kugler's Hand-Books.) As the Nibelungen Lied marked in some sense a close of heathen national epics, so now read Don Quixote, to mark the

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extinction of the romance of chivalry. Follow it with Gil Blas, which establishes the transition to the earliest period of modern Fiction Proper, viz., the string-of-adventures and character novel. (To fill out the historical impressions of that imperial time, read Prescott's Ferdinand and Isabella, Philip II., Mexico and Peru, and Motley's Dutch Republic and United Netherlands.)

Cross the channel, and come into the splendid blaze of the Elizabethan period. But it will bear, and, indeed, requires, ample introduction. This is the place to ascertain your views of English History; you may come down well past it in that department, and then, returning, set your Elizabethan jewels all the more distinctly in the middle of the broad field. Read, therefore, Hume and Macaulay. Then take Hallam and May's Constitutional History; add Blackstone's Commentaries, and De Lolme on the Constitution, because English history and English law are peculiarly interwoven. (To give breadth to your views, add also, here, Maine's two valuable works on Ancient Law, and on Municipal or Village Law in the East and West.) Now return to Queen Elizabeth. Specimens must do. So read Shakespeare (White's, if you can afford it; if not, any you can. Shakespeare can be bought almost as cheap as the Bible); Spenser, and Bacon, and Montaigne. Miss Aikin's Court and Times of Queen Elizabeth is picturesque and comprehensive for the general reader.

Step forward two generations. Read Clarendon's History of the Rebellion, Carlyle's Cromwell, Milton's Prose Works, and Forster's Statesmen of the Commonwealth. The Diaries of Evelyn and Pepys are instructive pictures of the times of Charles II. Then read Milton's Poetry, Bunyan's Pilgrim's Progress, and Holy War; Sir Thomas Browne's Religio Medici and Urn-Burial, and (if you can) Burton's Anatomy of Melancholy. Selden's Table-Talk

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also belongs here; you can read *that*, or else you have no business with this list. (For the state of things on the Continent, read Schiller's Thirty Years' War.)

The Restoration and the Revolution of 1688 have been dealt with already in your historical reading, prefatory to the Elizabethan period. Omit, therefore, the war and politics of that stirring time, and consider next the literary activity of the reign of Louis XIV. in France, and of Queen Anne in England. Read Corneille, Racine, and Molière; the Thoughts and Provincial Letters of Pascal; the Letters of Madame de Sévigné; and—though he belongs a little later—the Maxims of La Rochefoucauld. Read also the philosophical works of Locke, and those of Descartes. Then, for Queen Anne's time, read Swift, Addison, and Pope. (The writings of Bolingbroke might be added, and a notion of Marlborough may be obtained from Alison's Life.)

We rapidly approach the modernest times, and to-day. After the wars of Queen Anne, the next historical epoch is that of the wars of Frederic the Great, of whom read Carlyle's Life. In the latter half of the century a slow, silent victory, yet greater than Prague or Rosbach, was won by Kant, whose Critique of Pure Reason and Metaphysics of Ethics should be read. Read also the first of human biographies, written by one of the last of men, Boswell's Johnson; and Burke's Speeches, and Sheridan's Comedies, and Goldsmith's Works. Continue the philosophical strand of your cord, with Stewart, Brown, and Reid.

Now prepare for the splitting off of the American Colonies into an independent historical career. Read the Federalist, to show what the men meant who founded our polity, and De Tocqueville's Democracy in America, for a marvellous and only not prophetic exposition of what their purpose turned out to be. (While you are

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about it, shape our own history at once by reading Bancroft's mammoth preparation to begin our history, and Hildreth's dense and full annals.)

Make a backward step for France. Read De Tocqueville's Ancient Régime, to show you why the French Revolution broke out; and then Thiers and Carlyle, to show what it did. Follow with Thiers' Consulate and Empire; read Napier's Peninsular War, a wonderfully clear and vigorous narrative of the military achievements which were the real entering wedge toward Napoleon's downfall; and avoid Scott's Life and Abbot's Life of Napoleon. For German literature in these days, read Goethe (Taylor's Faust, the rest of his works as you can get them); Schiller—I mean both the Works and the Life of both.

Then take up the literary harvest of England in the first part of this century. Read Scott's Works, and Lockhart's Scott; Byron, Wordsworth, Coleridge, Keats, and Shelley; and read after the writings of each a biography of each. Read also Lamb's Writings, and those of Thomas de Quincey.

Then opens out the vast arena of the present epoch, with its innumerable writers and its numerous entirely new departments of investigation. There is a sufficient conventional excuse for not venturing to even attempt to blaze out a path through such a crowded and luxuriant forest. Yet, let the notice be ventured that the present age is notable most of all for advances in science, and what is closely related thereto: and in belles-lettres, for prose fiction. I barely name Humboldt's Cosmos, Darwin's Origin of Species and Descent of Man, Sir William Hamilton's Metaphysics and Logic, the writings of Herbert Spencer, Charles Dickens, W. M. Thackeray, and Nathaniel Hawthorne. As for all the rest, any one who has read according to this series down to this point, or

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half-way down to it, with fair abilities and steady, careful attention, is by that time better able to choose both departments and authors for himself than I or any other guide.

Then please to consider what a store of deep and broad and noble and beautiful thoughts, what a wide range of classes of literature, what a vast mass of facts, the knowledge of that series of books implies; and yet it is a pretty short "Course of Reading," as courses of reading go.

But I will not say I recommend it. I will say that I would dearly love to begin at the beginning of it this very day, and go straight through to the end.

Now I shall steal a little from Mr. Hale's "How to Do it." His suggestion about courses of reading is, to know, first, the Bible (I take that for granted, observe). Second, the history of your own country, pretty well; of your own State, better; of your own town best of all. Third (for Americans), "a clear knowledge of the general features of the history of England." Fourth, most of Shakespeare's plays. Beyond this, says Mr. Hale, to begin with, make up your mind what you want to read about: Mary Queen of Scots, fly-fishing, hieroglyphics, the Tenure of Office Bill, anything. Having reached this point, Mr. Hale's doctrine becomes both a *Course* of Reading and a *Method* of Reading. Take a blank book, he says, note down the chief significant words in the passage that you have read, on your chosen subject (he takes it for granted that you have read *something*); and then rummage and search for more reading about the subject itself, or about the collateral subjects named by the entries in your blank-book. If any of these are debated subjects, read on both sides. Use Poole's Index to follow your subjects into the periodicals

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from 1802 to 1852, where that work ends. As fast as you determine dates or other facts about your subjects, note them each under its proper word in your blank-book. Note there, also, any authorities you find named. This way of searching and recording will branch out as fast and as far as anybody will pursue it.

Some of Dr. Potter's shrewd "Cautions and Counsels" are quoted in our "Readings on Reading." Here are Mr. Emerson's three rules. They are not rules for selecting a course of reading, but rules for not reading some kinds of books.

1. Never read any book that is not a year old.
2. Never read any but famed books.
3. Never read any books but what you like.

Now I have not one word to say against those rules; indeed, with a trifling addition, I adopt them as part of my system. This addition consists in appending to each rule the words "unless you choose."

And last of all, Mr. Horace Greeley, in the New York *Ledger*, comes and tells us what he knows about reading. First, he says, be where there are good books; though how he reconciles this with his other advice to go west and buy a farm, I do not know. But if there are none, he says, ten dollars a year will get them. Begin with Chemistry, Geology, and Botany, and devote a year to each. "Obtain the best text-book of each as a foundation." Read slowly and thoughtfully; if you do not master the book at the first time, read it again, and so on. If puzzled, stop and work at the place till you understand it. Next, give a little time to Geography and Astronomy. After Science, read History; then Biography. Poetry and Philosophy come last.

Well—that course, also, I recommend not to pursue. If anything could be more hopeless, or more totally out of sight of the present methods of learning the physical

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sciences, than to read one year in books, I don't know what it is. Mr. Greeley might just as well recommend his customers to learn editing, or farming, by reading one year in a book, and stopping short at every puzzle until it is solved. It would not be very long before his constituency of readers would be every mother's son of them hanging motionless each at his puzzle, "silent, upon a peak in Darien," or just as far off from anything useful.

I shall close this "Course of Reading" discussion by one more outline of a course. It will at once be objected to, that it is not literature at all. So be it; but it has the merit of recommending reading that will not do harm, and that will do good; and that does not require Mr. Greeley's $10 a year, though it would admit of the use of much more; and lastly, it affords a great breadth of reading that people will read, and more people, too, than can be induced to read anything else.

COURSE.

1. Subscribe for a year, paying each in advance, to a weekly paper, secular rather than religious, which gives a great and varied breadth of news. If you absolutely must have stories, take *also*, not *instead*, a weekly story paper. The two which I recommend for this purpose are, *The New York Weekly Tribune*, and . . . . . Take others if you prefer.

2. Read the former of these regularly and carefully; keep up with the current of events, so as to observe the succession of causes and effects, and new discoveries and suggestions in the history that every day is bringing to pass before you. In this age of telegraphs and steam, we may know the world as well as the village.

3. When you come to anything that puzzles you, don't stop and work at it—that is, more than a little while; but go and find somebody or something that will explain

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it. Whether it is the name of some public man whose previous career you want to know, or the name of a country, or of a metal, or a machine, or a party, or a philosophy, or a principle that you are not sufficiently well informed about, makes little difference. Fix deliberately on it, whatever it is, and then set to work to find out about it. Ask your father and mother. Get them to tell you about the person or thing, or to tell you where to read about it. Ask your employer; ask other people in the shop; I mean, always, so far as your acquaintance justifies you in asking. Ask the school-master or the school-mistress; ask the minister. If you find that there is a book to be read, and that you can with propriety borrow it, borrow; get it from a library if you can. And always, if there is a circulating library, or anything of that sort, belong to it. You will find, a little further on, how to make one that will do very well. If you find that there is nothing to be had about that subject, take another.

4. Having begun thus, there is no end. Before you have acquainted yourself with one thing, a hundred more will turn up. Your difficulty will be to exclude things that you want to read about. For this I recommend a moderate degree of persistence, but not too exclusive devotion to any one subject. That is, unless you come upon one that you particularly enjoy. Devote yourself to just as complete an acquaintance with that as you please. If you should even plan to master all that is known of it and then to carry human knowledge further in that direction, it is a noble and hopeful ambition. But you will be astonished to find how much has been put in books about most things.

5. For recording your knowledge, Mr. Hale's plan will do very well. Begin with a small blank-book. You are much more likely to fill first a small one and then a

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large one, than a large one first. And if you fill neither, the small one wastes less. I do not recommend Todd's Index Rerum.

Now comes the question, How to read? I refer again to Bishop Potter's "Cautions and Counsels," for hints. Mr. Hale says the first rules are: "Do not read too much at a time; stop when you are tired; and, in whatever way, make some review of what you read, even as you go along." The handiest way to do this is, when you have got through with any separate step in the argument or separate statement or division of the book, to look off it and say over to yourself in careful words—not mere indistinct thoughts, but framed sentences—the substance of that step or statement or division. Do the same for the chapters or larger divisions. And do the same with the book itself at last. If the book belongs to you (this is a suggestion of Mr. Hale's, and a habit of my own, too), whenever you come to something whose place you want to remember, note the page in pencil on a blank leaf at the end of the book, and one or two words to remind you what the subject is. Choose these words carefully.

These are plain hints; they are better than a more complex system; if any peculiar modes of your own suggest themselves, try them; one's own devices are often the best for such things.

It is very often useful to read what the printers call the "front matter;" that is, the title-page, preface, or introduction, and table of contents. In reading the latter take, first, the main divisions, and if you have a few minutes to spare, and they are clear, commit them to memory; they will make a convenient frame on which to hang the contents of the book, and perhaps of other books, too. You will very likely forget them after a

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time; but some neat classification or statement of thoughts will stick by you.

When a new question comes before you, read both sides of it as well as you can, so as to preserve the judge's habit of mind rather than the lawyer's. Thus, for instance, on free-trade and protection, read, on the latter side, Mr. Greeley's book, and, if you can, the works of H. C. Carey; on the former, read Bastiat, Perry, and Mill. On the woman suffrage question, read Dr. Bushnell's "Woman Suffrage" against, and J. S. Mill's "Subjection of Woman" for, and so on. This method, properly followed, gives great soundness and good sense to one's habits of mind.

A number of very good and nourishing books can be had in pocket editions, such as Bacon's Essays, Locke on the Understanding, etc. If you once get into the habit of having such a book about you, to use at odd times, you will be very likely to keep it up; it is a capital method of economizing time and thought. Sometimes a larger book can be managed by buying a copy in sheets, and carrying it about, a sheet at a time.

It is of the first importance to have as many good reference books at hand, while you are reading, as possible. If you can have but one, have Webster's Dictionary—the unabridged pictorial, if possible; and, if not, the next largest edition you can afford. They range from that imperial quarto, down to a square 16mo, at about 50 cents. The second should be an atlas, Black's, Colton's, or Mitchell's. There are others, but being sold by subscription, they are practically not to be had. For three other reference books to come next, I recommend:

1. Bartlett's Dictionary of Quotations.
2. Hole and Wheeler's Brief Biographical Dictionary; or Godwin's Cyclopedia of Biography.
3. Haydn's Dictionary of Dates; or Putnam's "World's Progress."

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Use these reference books as often as you can find an occasion to; get into the habit of constantly using them. And use as many more reference books as you can afford.

The physiology of reading includes a few hints about the USE OF THE EYES, times and seasons, and other questions of a physical nature. There is no room for a treatise, hardly for a paragraph.

Do not use your eyes before breakfast until you are twenty years old. All the system is relaxed then, and any exertion is unnatural and injurious.

Do not read in a dim light, nor by a flickering light, nor by a light that shines into the eyes. The best light comes from above and behind the left shoulder.

For those who have to read much a green shade over the eyes is a great economy of sight. Gas-light is of a harsh quality, and very hot. Besides, it is better not to deal with an irresponsible monopoly when you can help it. A far better light to read and study by is the still, soft, white light of the "German Student's Lamp." This lamp can be had for either kerosene or the finer vegetable oils.

Learn to read whole words by their collective diagram or physiognomy on the paper. This is an immense relief to the eyes. One who has to read a great deal can read a good many books, not the hardest though—if printed in double columns or in a narrow page, not only by whole words, but a whole line at a time; so that the eye, instead of skipping backward and forward thirty or forty times a page, moves, deliberately, straight down it. This is an additional economy of the eyes. Look no harder at the words than is necessary. By straining with an intense stare, one can tire out one's eyes very soon over the clearest print; while careful practice of

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these rules will enable any one with a reasonably good pair of eyes, to read in the railroad cars all day long, without harm. In this case, however, two other precautions are necessary: sit erect and free from the back of the seat, and do not let the arm that holds the book touch anything else. This keeps the book at the end of a long spring, viz.: the length of the body and arm together, which reduces the jar of the cars to a minimum.

Here are three rules for reading, which Professor Whitaker, of Cambridge, gave to John Boyce, one of the translators of King James' Bible:

1. Study, chiefly, standing or walking.
2. Never study at a window.
3. Never go to bed with cold feet.

Those are sensible rules, in part. Variety of posture gives great relief, but I should say a sitting posture was best for the most part, with standing or walking for a variety. The second rule is against drafts of cold air. The third is an excellent rule for those who do not read, as well as those who do.

Another notion which will be convenient for a great many people, is, to have two or three books going at the same time; one for hard work, perhaps, another for another kind of hard work, and a second (or a third) for amusement. But this will not do for everybody. Some would be in danger of devoting all their reading-time to the amusing book. Others are not of the sort that can change readily from subject to subject, and this method might bother them more than it helped them. It should not, therefore, be followed unless it is found to succeed well in practice.

Owning Books.

As with reading, so with owning books. Nobody can own them all. An English nobleman once offered

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more than $11,000 for one volume, and he was rich enough to be able to afford it. But he set out to make a complete collection of the editions of the writings of Martial. In spite of his wealth, and his steady pursuit, he was thirty years in doing it. So, you may imagine—or figure up, if you prefer arithmetic—how many hundred years it would take to collect all the works that have been published. Hardly anybody can expect to own more than a very few. That is all the more reason why they should be wisely chosen. Fifty volumes of good books is no bad library. A certain learned man of ancient times, owned but four books. The famous Leibnitz is said to have asserted that his library contained only these nine authors: Plato, Aristotle, Archimedes, Euclid, Plutarch, Sextus Empiricus, Pliny, Cicero, and Seneca. There is a ludicrous remark in one of Thackeray's novels, I believe, about some person whose library "consisted, chiefly, of old boots." Robert Southey's "List of a Gentleman's Necessary Library" has four more items than Leibnitz's; does not include a single one of Leibnitz's; and the old boots would make almost as good a library, for a good many "gentlemen," as either of them. This is Southey's list: Bible, Shakespeare, Spenser's Faerie Queene, Sidney's Arcadia, Works of Sir Thos. Browne, Works of Rev. Cyril Jackson, Walton's Complete Angler, Clarendon's History, Milton, Chaucer, Jeremy Taylor, South's Sermon's, Fuller's Church History. Nearly all those are good books, no doubt; but it is a fitter list for a superannuated clergyman than for a man engaged in the work of the world.

Private collections range all the way from the aforesaid four volumes; or, indeed, from one book up to a hundred thousand, or more. It is a strong scholar who can make full practical use of as many as twenty thousand volumes. For fifty thousand there must be a sepa-

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rate building, and a librarian to take care of them. Five hundred volumes is as many as could well be accommodated in the majority of American families. Fifty books is a good deal more than American families will average. Probably they are as many as would be read in half of such families. A person with a turn for literature, and who can spend a little money in it, can get great comfort and advantage from a thousand or fifteen hundred well-chosen volumes. But it is best to read most of your books—except the strictly reference books, of course—or they make you ridiculous rather than respectable.

It is impossible to go very far with a list of books of which the first shall be absolutely the best one book to own, the second the next best, and so on. After a very few items it becomes necessary to consider the preferences of the owner; and, therefore, books of very different sorts are equally good. However, let us begin. It will be very safe to procure books as follows:

1. The Bible. 2. Webster's Dictionary (the pictorial unabridged, if possible; if not, the largest edition you can afford). 3. Shakespeare.

Thus far it is reasonably plain sailing, but now our troubles begin. 4. Cruden's Concordance is perhaps as good as any; it is the best single help to Bible reading. Suppose that you have the means of borrowing a good deal of miscellaneous reading, from a public library or otherwise; here is a short list of capital reference books, which are the best books to own in such a case: Haydn's Dictionary of Dates (or Putnam's World's Progress), Bartlett's Dictionary of Quotations, Hole and Wheeler's Brief Biographies, Wheeler's Noted Names of Fiction, Walford's Men of the Time (pretty good for living foreign celebrities, but very poor for this country). That set of volumes contains, packed into a wonderfully small compass, a wonderful breadth of information, usually very correct.

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If you have no access to libraries, however, you may feel unable to own so many reference books, having, instead, to own books for reading or study, rather than books for reference. It is in selecting these that no universal list can be made out. I shall, however, add three books to the four already fixed on, viz.: Bible, Webster, Shakespeare, Cruden. These are: 5. A history of the United States (Hildreth's, 6 vols., 8vo, is the best; if you cannot afford that, buy Willard's, in 1 vol., 8vo); and 6. "Smith's Student's Hume," or Lossing's History of England, for the history of England. It would be very useful to own, besides, and to know thoroughly. 7. Taylor's Manual of (ancient and modern) History. For 8, add Dana's excellent Household Book of Poetry; and for additions to your poetical department, procure the complete poetical works of one or another of the poets whose writings you find that you enjoy in Dana's specimens.

But if, instead of Poetry, you enjoy most researches and conclusions in Natural Science, get Humboldt's Cosmos, and study that, through and through.

Or, if you prefer, instead, political philosophy, get De Tocqueville's Democracy in America, and study it thoroughly.

If prose fiction is your passion, by all means get a set of the Waverley Novels, and learn to enjoy them fully. They are the best English series of novels; masterly in their kind; and, moreover, they afford a thorough and decisive training in novel-reading. The reader who has intellect enough to enjoy Scott's novels, may rely safely on his judgment in that department. A novel that he likes, he may be certain has merit; one that he dislikes, he may be sure is a poor novel.

If Mental Philosophy be your passion, it will be safest —in my opinion, it is necessary—to read two books, at least, to begin with. One should be a master of one of

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the later schools of metaphysical mental philosophy—Dugald Stewart will do very well; Brown is unsafe; Reid is better than either; take Mill if you prefer him, or McCosh, or Noah Porter, though this last is not nearly so strong a specimen of the religious metaphysician as McCosh, who is a very keen and clear thinker. But whichever of these you select, read, after it, either Spurzheim's Phrenology or Combe's Phrenology. You may or may not see cause to believe in their doctrine, that the head corresponds to the mind inside of it. But you will hardly care to reject their singularly clear and practical classification of the mental faculties. This can perfectly well be used in mental philosophy without the other. It is so obviously based on a congenital correspondence between the mind of man and all the rest of the universe, that very few minds that once comprehend it will ever let it go. After your two first books, read in mental philosophy exactly what you wish; but a good series to come next is the whole of Herbert Spencer, to be read, and clearly understood, and set down in brief abstracts of complete, carefully-worded sentences (not hints and half-spelled memorandums). The best general review of Philosophy is Lewes' Biographical History.

But I am sliding back into Courses and Methods of Reading. I have said enough to show how difficult it must be—how out of the question, in fact, to give one single lot of even a dozen books which are the best dozen for everybody, because, long before the dozen is completed, the preferences of the individual require to be considered. For the gratification of those, I must refer to the remainder of this little volume. I shall only say, in closing this chapter:

Own all the books you can.

Use all the books you own, and as many more as you can get.

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See the hints about buying books, quoted at the end of the "Extracts," from "An Old Bookseller." They are very shrewd.

Book Clubs.*

In small towns, or large ones either, where there are no public libraries, or where there are libraries which (as is often the case) cannot satisfy the demand for books, a very fair substitute can be found in the establishment of a Book Club. This is a set of about twenty persons (that is the most convenient number, and it is better to have two clubs of twenty than one of forty), who are organized for the purpose of obtaining good reading, somewhat as follows:

Somebody starts the club. This somebody must be willing to do a quantity of running about and enlistment work—a hateful job, but often necessary. Suppose it is a lady; she had better begin—perhaps with the help of her minister, or any well-acquainted friend—by making a list of thirty or forty people who will, perhaps, join. Most likely, half will refuse. If every one she asks consents, she stops at twenty or twenty-two.

What does she say to her constituents? She says—but in her own graceful and insinuating manner—in substance, these things: We want a book club. We can get a great many new books with very little trouble and expense. We put in four dollars apiece to begin with. That will serve us for a year; for the next year, we can pay another four dollars each, and add what our old books sell for, or we can keep down to that figure and deduct from our payments what they sell for. I will be secretary, unless you prefer somebody else. We will meet and consult what magazines to take, if any; or each may send me a list and I will consolidate it; and, in like manner,

* Most of the directions under this head are shaped from a paper of the same name, in a recent number of "Old and New."

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we will decide what books to buy at once, and how much money to keep for new books as they appear; or we can have a book committee to manage these matters. Then I will write to my booksellers, ordering the books, and they will come. I will put them in order for use, and will set them going among you. Books (each magazine number counts as a book) are to be given out and to go round in the order of the residences of the members. This order might be called the Club Round; and should be so laid out that the secretary can start a book to member No. 1, who will keep it five days, according to law, and carry it to No. 2, who will do the same for No. 3, and so on, in such a manner that each shall have the shortest distance possible to go. The whole should lie in a sort of ring, so that the last can conveniently hand the book back to the secretary. Twenty members at five days apiece; it is evident that the club will be through with each book in a hundred days. It then remains with the secretary (unless some member wants it for a second reading) until the time comes for disposing of the old books, in readiness for the second year's business, or as the club may prefer.

Twenty members at four dollars each will give eighty dollars to begin with. Suppose you decide (Miss Secretary) to "club" for ten of the best monthly and quarterly magazines, American and English. This will take half your money, or thereabouts. Allow ten dollars for printing lists (of which shortly), cover-paper, etc.; and order fifteen dollars' worth of books. This will give you, as books run, perhaps ten volumes. When these books and magazines reach you, take stout brown paper and cover the books in a serviceable manner. Make pasteboard covers, as neat as time and skill permit, for the magazines; without them, they will be but a ragged regiment when they have gone the rounds. These paste-

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board covers can of course be used for successive numbers. Then you paste inside of the cover of each book, a copy of the book-list, of which you have had a supply printed—say two hundred and fifty. The Putnams or others will do it for you, and send you the printed lists all ready, by mail, prepaid, for ———— for the 250 copies, if you can't get it done any nearer home. This list has the rules at the top, and below a column for the names of the members, one for dates of books received by each, and one for dates of passing the books to the next in order. It will be as follows, except that instead of five names, there will be room for twenty-two, besides a little margin at foot:

HARDREADING BOOK-CLUB LIST.

This book may be kept five days. Each member will enter date of receiving and passing. Two cents fine for each day's detention beyond the time allowed. Those wishing a second reading will enter their names at the foot of the list.

Names.	Received.	Passed.
Mary Arthur.....	Feb. 1, 187	Feb. 6, 187
George Barnard	" 6,	" 11,
Mrs. C. Chauncy.....	" 11,	" 16,
Edw. Depew	" 16,	" 21,
Dr. Jas. Farnsworth .	" 21,	" 26,

2d Reading: Mary Arthur; E. Depew.

This list, filled as above, means that Miss Arthur got the book from the Secretary on Feb. 1st, the Secretary entering that date. Miss Arthur read it and passed it to Mr. Barnard, entering Feb. 6 opposite her name. Mr. Barnard in turn enters date of receipt, and then of passing to Mrs. Chauncy, and so on; so that when the book gets round to the Secretary, each member has written in a date, or dates. Miss Arthur is to have it for a

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second reading, and E. Depew after her; then it goes to the Secretary for safe keeping until further orders.

At the end of the year, sell the books and magazines by auction to the members, or to outsiders; or dispose of them as the club may direct; collect the subscription for the new year, or more, if you can; also the fines, of which you have kept a record; renew your subscriptions, and begin again. And success attend you.

Newspapers and periodicals usually print lists of new publications, but they are not to be relied upon as being complete, as they often include only such books as have been advertised in each particular paper.

There are, however, two or three bibliographical periodicals, which give full lists of new publications in the United States, and partial lists of those in Great Britain, besides advertisements, book notices, and miscellaneous literary matter of considerable service to librarians and book-readers.

The oldest of these, Childs' Publisher's Circular, is now united with Leypoldt's Literary Bulletin, and issued weekly in New York, under the title of the Weekly Trade Circular. The American Bookseller's Guide, published monthly in New York, also gives lists of publications and literary items. In addition to the above, G. P. Putnam & Sons, and many other booksellers, publish a "Monthly Bulletin of New Publications," which contains the same lists of publications, and the most important of the advertisements, and literary items.

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